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The Pacific Churchman

Speaking the Truth in Love.

JANUARY 15, 1906.

A YEAR'S PROGRESS.

Considerable stir was recently made in New York by the discovery that the number of communicants in the diocese had actually decreased. It appeared, however, that 1,100, or more than the actual decrease, could be accounted for by conditions in two parishes, and now comes a letter from Bishop Courtney, rector of St. James', stating that when he had investigated and pruned the list of 1911 communicants which he found upon assuming the rectorship, only 501 names were left of persons who were *bona fide* communicants of the parish.

We refer to this remarkable fact not to emphasize the carelessness with which parochial records are kept, although it is an excellent text for a sermon on that subject, but as an illustration of how little real weight can be attached to the statistics at hand for any one year of Church growth. If one parish alone has decreased from 1911 to 501, the increase of something over 19,000 which is reported for the Church as a whole has only an approximate value. It could be easy to claim that pruning elsewhere has taken place and that the real growth has been as decided as that of a year ago, when over 25,000 was the figure. It would be equally easy to claim that the gain during that year was really less than appeared. The fact is that these statistics are indicative of a general rate of growth rather than of the accurately defined growth of any given period. Somewhere about 20,000 persons have been added to the communicant lists during the past year. There are over 800,000 communicants all told, and that means therefore an addition of about two and one-half per cent.

The Church is increasing perhaps a little more rapidly than the population and perhaps a little more rapidly than most other religious bodies in America; for many years there has been a very slight relative gain. That gain is being continued, but clearly enough (the figures cry it aloud) that gain is not being changed into a rapid progress which would give color to the hopes of those who desire to see this Church in fact the Church of America. Compare it with the millions who have flocked during the last score of years into the Christian Science fold; compare it with such a sect as that of the Disciples of Christ, only seventy-five years old and numbering a million. What does it mean? It means—we venture to think two things. It means on the one hand that the general level of culture in the country has been rising. The Church has grown because the type of people for whom dignity and reverence and beauty in worship and appreciation of historic power and position are attractions has been increasing in numbers. It means, also, that the Church has grown only in this leisurely way because under her present constitution she does as a matter of fact for the most part appeal to just this one type and no other. That there is an "Episcopalian" type we all recognize. What we fail to recognize is that the Church never can be the Church of even a large fraction of the American people until she ceases to be Episcopalian and becomes Catholic. When she comes to recognize that it is psychologically absurd to think to make all men "Prayer-Book churchmen" as absurd as to strive to make them broad churchmen or ritualists or Methodists; when she comes to understand that "Catholic," if it is to mean

universal, must be inclusive of the great types of religious life and expression; when she takes note of history and discovers that in the mediaeval church there was as great variety of religious life as in America to-day,—then with her great message of the fundamental verities of the creeds and the historic continuity with the past she may expect to see not only the multitudes as individuals coming to her, but the creation of that organic unity for which we pray. The lesson of our annual growth is, we believe, to be summed up in the phrase, "Let us stop being Episcopalians and become Catholics."

THE HOUSE OF CHURCHWOMEN.

The one matter of novel interest at the approaching Convention of the Diocese of California is the House of Churchwomen. We imagine that the thoughts of many of the legislators in convention will be quite as much upon the result of this unique experiment as upon the work they have in hand.

During the two years in which the matter has been before the Diocese many questions have been raised about the plan. There has been much head-shaking, much "sceptical doubt," and not a little foreboding of failure. But as time has gone on the possibilities of the new movement have become increasingly apparent. The women of the Diocese have taken it up with enthusiasm and a declared intention to make it a success.

The *Pacific Churchman* has been passing from uncertainty to genuine enthusiasm. The force of the words spoken by Bishop Nichols comes more and more to light. "Men and women," he said, if we recall a part of his speech of two years ago correctly; "men and women do the same things in different ways." That is true. The woman in politics is far more potent when, in a civic club, she demands certain school or street reforms than when she gets into the machine and goes to the legislature. The woman's suffrage leaders or the great "temperance" reformers would lose at once in influence if they took office.

It is this fact that the House of Churchwomen is created to recognize. There are manifold lines of Diocesan activity outside missionary matters upon which women ought to have great influence. Up to the present time they have had no medium for exerting that influence. Now they have.

It is easy to think of some of the lines along which they may be likely to work. They may do great good by taking up the matter of the Woman's Auxiliary and considering its work and methods from other than an auxiliary point of view. It is to be hoped that they will take up the Sunday-school question. It is almost impossible to get the Convention to take up the Sunday-school in much more than a perfunctory way. There is actually little good done by the discussion of the Commission's report. But now suppose that the House of Churchwomen take up the Sunday-school, appoint their own auxiliary commission, and proceed to organize in every parish bands of women who will have it for their business to make the parish learn about the Sunday-school, to influence vestries to support Sunday-schools properly, to be, in a word, Sunday-school missionaries,—it is impossible to overestimate the great results which would come. Or, again, suppose that some woman out of the personal

knowledge she has had of some other woman's suffering should bring up the matter of old-age pensions for the clergy, and the women should take it up, what would be the result? Is it not clear that the present canon, passed last year, establishing such a pension, but providing no parochial assessments to meet it, would before many years have added the clause which would make it effective? If the matter comes up in convention now, the men say, we cannot afford to tax the parishes further. If the women come in the several parishes to the vestries and delegates and say we must have the tax, the story in Convention will be different.

It is in ways like these that we think the House of Churchwomen sure to be not only an interesting experiment, but a real success.

We have not space to speak of other interesting matters—distinguished visitors, the Diocesan Conference, which occurs on Monday, the missionary work, the need of full and frank discussion of the reports; above all, the need of the unity of spirit, of discussion for edification and light rather than for victory. We trust that the Convention will be large in numbers and devoted in enthusiasm.

SEVENTH MISSIONARY DISTRICT

SACRAMENTO.

Benicia.—St. Paul's Church.—Rev. Isaac Dawson, Rector.—The Christmas season was duly observed in St. Paul's Church, Benicia. The decorations this year consisted of pine boughs, red berries, palms, and mistletoe. Mrs. C. A. Erwin had charge of this work, which received many commendations. The services were well attended, and the Christmas offerings for the aged clergy fund generous.

The Sunday-school Christmas-tree exercises were held on St. Stephen's Day. The young people rendered a suitable program, and were given Bibles, Prayer-Books, or Hymnals, and also good photographs of the church. Ice-cream and cake, also candy, oranges, and nuts were served to all pupils and visitors. The tree when decorated and lighted was much admired.

This parish has suffered a terrible loss in the death of Mrs. Gustav Gnauck. Mrs. Gnauck was a lady of many excellent parts and was noted for her liberality and good, sound judgment. She will be greatly missed by a large circle of friends, and especially by the members of this parish, which regrets the removal from Benicia of many of its old friends during the past year or so.

The sympathy of our people goes out to Mr. and Mrs. Lincoln Fitzell, whose little son, Harold, was suddenly taken away on his fourth birthday. The interment was at Benicia Cemetery on Christmas Eve.

Mare Island Navy Yard.—St. Peter's Chapel.—Rev. A. A. McAlister, Chaplain.—A beautiful mahogany chair, obtained through the efforts of Admiral McCalla, was placed in the sanctuary of St. Peter's Chapel, Mare Island, just before Christmas. It corresponds with the woodwork of the altar and reredos, and adds to the beauty of the chancel. Two antique brass candlesticks, brought from Japan, were presented by Commander J. H. Bull, U. S. N. A very handsome brass alms-basin was presented by Miss Gray, of San Francisco. On the face, around the rim, in Gothic letters, is the inscription: "O Lord, of thine own have we given Thee," and underneath is engraved in small letters: "A thank-offering for a great mercy granted C. L. S. 1905."

THE ORDINATION AT TUOLUMNE.

On Ember Wednesday, December 20th, the Rev. William Hardin Wheeler, missionary in charge of Sonora and Tuolumne, was advanced to the priesthood. Seldom, if ever, has there been a more impressive ordination in California, and the memory of the solemn ceremony will linger long in the minds of those who were fortunate enough to be present. The beautiful little church of St. Michael's, on the hillside of Tuolumne among the red berries and pine trees of the Sierra foothills, itself finished inside with the native pine in its natural color, was decorated in exquisite taste by the ladies of the Guild with toyon berries and pine branches.

Though the ceremony took place far from the center of Diocesan life, it was notable for the presence of an unusual number of the clergy and friends of Mr. Wheeler from a distance. This was made possible largely through the courtesy of the Sierra Railroad in furnishing transportation. Those present besides the Right Rev. William F. Nichols, Bishop of California, were the Ven. Archdeacon Emery; the Very Rev. H. S. Hanson, Dean of the Convocation of San Joaquin; the Rev. H. H. Powell, Ph.D., professor of Hebrew in the Church Divinity School of the Pacific; the Rev. George F. Maxwell, of Sausalito; the Rev. J. F. Trivett, superintendent-chaplain of St. Luke's Hospital, San Francisco, and the Rev. Cecil M. Marrack, rector of St. Stephen's Church, San Francisco.

The Bishop and his party arrived on Tuesday evening, and were given a reception in the pretty guild hall under the church. This was a most delightful occasion, and was thoroughly enjoyed by all who were present.



ST. MICHAEL'S CHURCH, TUOLUMNE.

The services on Wednesday began with morning prayer at 9 o'clock, said by the Rev. Dr. Powell, the Rev. Mr. Trivett, and the Rev. Mr. Marrack. At 11 o'clock the central service of the day began—the impressive ordination. The church was filled with people from the two towns of Sonora and Tuolumne, and the neighboring miners gathered to show their interest in the young missionary, who in the few short weeks he has been in charge has won a firm place in their affections. The sermon of the day was most earnestly preached by the Rev. Dr. Powell; the Epistle was read by Dean Hanson, and the Gospel by Archdeacon Emery, who presented the candidate. A beautiful feature of the service was the singing by the vested choir of boys and girls, carefully trained for the occasion by the organist, Miss Teague, and Mr. Wheeler. Throughout the unusually long service there was the keenest interest shown, and when the hands of the Bishop and other clergy were laid upon the head of the candidate there was a realization by all that the Holy Ghost was indeed present with all His quickening power.

Immediately after the ordination a most inviting lunch was served in the guild hall. This part of the ceremonies was much appreciated by the clergy and other visitors who had driven from a distance, and much praise was given to the energy of the faithful Guild, who contributed so much at every point to the success of the day.

In the afternoon at 4 o'clock a children's service was conducted by Archdeacon Emery and Mr. Maxwell, at which four children were baptized. In the afternoon, also, the visiting clergy were treated to a wonderful ride for fourteen miles up the Hetch Hetchy Railroad in a track automobile. The snow-line was reached, and the thrilling ride down the curves of this very crooked railroad will not soon be forgotten.

At 8 o'clock there was an interesting missionary meeting. There was a splendid attendance, notwithstanding the large number of services during the day. The speakers were the

Rev. George F. Maxwell, the Rev. Cecil Marrack, and the Very Rev. Dean Hanson. The Bishop, in his usual happy way, summed up the addresses of the evening and the services of the day. As memory words for the three principal services he suggested "Commission" for the ordination service, "Admission" for the children's service, and "My Mission" for the evening service. So with an earnest reminder of the necessity in every one's life of a consecration of God-given powers to the service of one's fellow men, the inspiring day was brought to a close.

It is impossible to finish this account without some mention of the kind favors granted by those who had it in their power to add to the success of the day. Among these were the courtesy of the West Side Lumber Company in giving the electric lighting for the service and the use of their automobile for the afternoon; the untiring efforts of Deaconess Dorsey, and, not least by any means, the graceful entertainment of the clergy by Mrs. Phelps at the Turn-back Inn. Every one was enthusiastic in his desire to visit Tuolumne again at some future time.

THE ORDINATION AT VISALIA.

Visalia.—St. Paul's Church.—The Reverend Hubert F. Cowley Carroll was advanced to the priesthood in St. Paul's Church, Visalia, on Ember Friday, December 22d. The presentation was made by the Rev. Prof. James O. Lincoln, and the preacher was the Rev. Dr. Herbert H. Powell, the Very Rev. Harvey S. Hanson being the gospeller. Owing to the proximity of the Christmas holidays, the Ven. John A. Emery, Rev. D. M. Brookman, and Rev. Walter B. Clark were unable to attend.

The mission church was well filled, and over fifty received the Holy Communion. The congregation included a delegation from St. John's Church, Tulare, as well as a few church-people from other neighboring towns. The choir wore vestments for the first time at the service, and several new voices are expected as soon as the chancel space can be enlarged.



ST. PAUL'S CHURCH, VISALIA.

The priest-in-charge commenced his work at Tulare and Visalia over two years ago while pursuing his course at the Church Divinity School at San Mateo, traveling each week to hold services as lay reader. At that time, owing to a variety of causes, the missions were experiencing a period of depression, and cordially welcomed the prospect of regular missionary services. The church-people of Visalia secured the permanent residence of their clergymen by building a most thoroughly appointed parsonage, which compares favorably with any of its size in the Diocese. They have already made liberal payments on the debt incurred, and there seems no doubt that the remaining six hundred dollars will be easily raised in the stipulated time.

Since Mr. Carroll was ordained to the Diaconate in June last the church has been entirely refurnished. Altar, reredos, pulpit, lectern, stalls, and other chancel and sanctuary furniture were built for the mission to replace the meager, though once much-prized appointments of the church in early days. The members have added to this by having the church recarpeted and two communicants have presented white and purple sets of embroidered hangings. The congregations at the musical and other special services have outgrown the building, and arrangements are under way for the enlargement of the church to a seating capacity of about one hundred and sixty.

At the recent visitation of the Bishop eighteen were presented for confirmation, fourteen of whom were adults; this

with the arrival of some seven communicants from other Dioceses brings the communicants' roll up to sixty-three. With the ministry of a resident priest for the first time, the Mission looks forward to increased spiritual and material prosperity.

The Church-people of Visalia have been unremitting in their efforts to improve the Mission, and have rendered the most hearty and cordial assistance to their minister.

HOUSE OF CHURCHWOMEN.

Bishop's Rooms, Diocesan House,
731 California Street, San Francisco,
January 1, 1906.

To the Delegates for the House of Churchwomen:

There being no precedent to go by, you will naturally find yourselves asking "What is the first meeting of the House of Churchwomen to be called upon to do?"

1. Under the provisions of section 574 of Canon XXIII (and the whole Canon should be carefully read beforehand, see pages 72 to 75 in the "Manual of the Diocese of California") the first business will be to take steps to elect a President and Secretary and to adopt rules of order.

2. Under the provision of the Constitution of the Diocese, section 25 of article VI, (see page 8 of the "Manual,") the province of the House of Churchwomen is defined, "subject at all times to the Constitution and Canons of the Diocese, to legislate for the conduct of woman's work in the Church, and to act in a consultative capacity upon such other matters as the Convention may from time to time submit to it for its opinion." Obviously an immediate step in intelligent aid to woman's work will be for the House to carefully inform itself about the various kinds of woman's agency so well already in active evidence in the Diocese. There is nothing then that could be better as the business of the House after organization than to give a hearing to chosen spokesmen for the several interests in which our churchwomen are now engaged in the Diocese. Representatives of such interests will be asked to prepare succinct statements of their respective aims and achievements to be ready to lay before the House full data at its bidding at given hours to be designated by the House if it is so disposed. The effect of that will be to familiarize our ladies throughout the Diocese promptly and at first hand with a showing of woman's work that from the necessity of the case is now a good deal confined to those carrying—though with no little yearning for the more general sharing of it—the closer responsibility relegated to them as officers.

3. The House once organized and started, and with the assuring showing of present results and possibilities of our woman's work before it, there will be no lack of spontaneity of business on its part. No dull hours may be dreaded when our collective Church womanhood catches the enthusiasm of its new opportunity in the warmth of the wider range and touch of the common loyalty and counselling for the Church, and discovers for itself a new Diocesan sense of

"Blest be the tie that binds
Our hearts in Jesus' love."

4. One outcome of such business, developed "as it goes," by the House will be the appointment of committees to report upon various matters. Some committees will have reports to make at the first session itself. Other committees will need time for deliberation and study, and will report to subsequent sessions. As the pathways of progress of the House are untried, such committees may be made especially helpful in clarifying the scope of the House itself as it gains experience and in pioneering its way to the best self-interpretation of more specific definition of its province within the lines wisely made general under the phrase "conduct of woman's work in the Church." In all path-finding a sense of general direction is the primary instinct. Then follows the "blazing the way."

At the time of the opening of your session I hope to lay before you some further considerations bearing upon the initiation of the House and its possibilities. Problems and difficulties we must expect. But Californians need least of all to be reminded of the sturdy spirit of pioneer women. Obstacles and tests of character need only make us humble and the more reliant upon the guiding, strengthening peace of God. We have no "flourish of trumpets" about it, but rather the Psalmist's harp-strings of mercy and help. We have no idea of a strange, novel, thrusting into unfeminine

perspective our Church womanhood, but only of an effort towards its larger and more truly orbital "fitting into sphere." Let us approach the primary meeting of the House of Churchwomen with the Convention prayer frequently in our devotions, and above all with a committing of it all to the Great Head of the Church in the opening Eucharist of the Convention. Very faithfully.

Your bishop,

WILLIAM F. NICHOLS.

BROTHERHOOD OF ST ANDREW.

To the Right Rev. Wm. Ford Nichols, D.D., Bishop of California.

Right Reverend and Dear Sir: Because of their distance from the national headquarters and the consequent feeling of isolation which Brotherhood men of these parts have, the plan of President Gardiner is to have the Dioceses on the Pacific Coast visited by a traveling secretary as often as possible, always looking forward with hope to the day when this Coast will have a special secretary of its own.

Therefore, in pursuance of this plan, my privilege it was to come to the Diocese of California August 13th, working in the city of San Francisco and in the vicinity till September 14th, when it was necessary to go East to attend the Chicago Convention, returning October 11th and remaining in the Diocese till December 3d.

Among a great many pleasant experiences met with in a large field, my visit to the Diocese of California must be given a prominent place. And because it is at present uppermost in my thoughts, I desire at the outset of this report to record my grateful appreciation for the kindly sympathy and hearty co-operation given to me in my work by yourself and by the clergy generally.

During my visit eight new Chapters began Brotherhood work in the following parishes:

Senior Chapters—Trinity, San Francisco (old Chapter revived); St. Peter's, San Francisco (old Chapter revived); Trinity, Oakland.

Junior Chapters—St. Mark's, Berkeley; Christ Church, Alameda; Trinity, Oakland; Christ Church, Sausalito; Grace, San Francisco.

Several other parishes where meetings were held and where men and boys were personally interviewed will possibly organize Chapters in the near future.

Altogether there are now eleven active Senior Chapters and nine active Junior Chapters at work in San Francisco and the suburban towns. They are as follows:

Senior Chapters—Cathedral Mission of the Good Samaritan, San Francisco; Grace, San Francisco; St. John's, San Francisco; St. Peter's, San Francisco; St. Stephen's, San Francisco; Trinity, San Francisco; Seaman's Institute, San Francisco; St. Mark's, Berkeley; Trinity, Oakland; Christ Church, Alameda; St. Matthew's, San Mateo.

Junior Chapters—Grace, San Francisco; St. James', San Francisco; St. John's, San Francisco; St. Luke's, San Francisco; St. Mark's, Berkeley; Trinity, Oakland; Christ Church, Alameda; St. Matthew's School, San Mateo; Christ Church, Sausalito.

In forming the new Chapters, the usual plan was followed of securing from the rector a list of picked men or boys and having a personal interview as far as possible with each one separately to explain the Brotherhood, its object, rules, and work. They were allowed to think the matter over, and were then called together for a first meeting and further explanation made. In some cases, two such meetings were thought to be necessary before organizing. In these ways the endeavor was made to have each prospective member understand as thoroughly as possible what the Brotherhood is and what his duties as a member would be, so that when the Chapter was organized each could join fully appreciating the seriousness of the step. Moreover, to further guard against failure, no Chapter was formed with more than twelve members, the average number being eight.

More than anything else was the Junior Department work stressed during my visit, because of the firm conviction that throughout the great West, even more than in other sections, the boy holds the key to those better conditions in the Church which we all so earnestly hope and pray for. The spirit of the West is such and its hold upon the present generation of men is such that it is both wise and necessary to take the boys before they yield themselves to this influence and train them in such way that when they become men they

will attend more regularly the services and value more highly the sacraments; they will lean more on prayer and render a more regular, willing, and efficient service in the Church's great work; they will more fully assume their rightful responsibilities and with better grace than their fathers do to-day.

But one method of dealing with the boy seems to insure in any degree that these happy results will be obtained, and that method is to enlist him, while young, in the hard and serious work of winning others for Christ—to fit to his young shoulders the definite responsibility for this work of winning other boys; in fine, to make him a missionary while yet he is a boy. Such a method is the Junior Brotherhood method. A wrong idea exists to-day in the minds of many as to how our Church boys should be dealt with. Many think they must be amused. We of the Brotherhood think they must be used. We believe the solution of the boy problem is to set the boy to work and to give to him his share of the responsibility and his place in the Church's great missionary effort to reach the unchurched boys. With these considerations in mind, and having obtained your permission, the work of the Junior Department of the Brotherhood was brought definitely before a number of the clergy, with the result that these five Chapters of boys were established, with the probability of several more being formed in the near future.

Another matter stressed during my visit was Chapter devotions. Believing in prayer as we so thoroughly do in the Brotherhood, it seems but right that we should make the most of those opportunities where groups of our men or boys are gathered together. It has always been felt among us that the prayer side was the most important side of a rightly conducted Chapter meeting. Indeed, we now take no middle ground on the subject, but do positively maintain that Chapter meetings are primarily for prayer and intercession and only secondarily for business and conference. To make them so, therefore, each Chapter was advised to have one of its members, together with the rector, compile a special form of devotions for its meetings, the petitions of which should mention by name the local problems and needs.

In this way the united prayer power of the members can at each Chapter meeting be brought to bear directly on those problems and needs, assuring the more speedy solution and relief of the same we have faith to believe.

The ideal of the Brotherhood is too high for us ever to be satisfied with the conditions of the organization in any section. We of necessity must be striving always to better our conditions in all sections. So in the Diocese of California, while we are not satisfied with Brotherhood conditions, yet does the National Office feel that by persevering efforts the Brotherhood there can be made very much stronger.

It would be an injustice not to speak of the good and faithful Brotherhood work being done in many places in the diocese, and it would be wrong not to mention the fact that at the present such work is greatly on the increase. Indeed, the California Brotherhood is just now making a great step forward, taking its place in the great "Forward Movement" which is so splendidly advancing the Brotherhood's work throughout the entire country. That this will continue and that the Brotherhood will become an ever-increasing power of helpfulness in the Church's great work in the Diocese of California is the expectation and belief of the secretary. He or one of the other secretaries will make regular visits to the diocese to further this end. If it be the writer, he will always come with pleasant anticipations, remembering the kindness and consideration accorded him on his first visit.

Respectfully submitted,

G. FRANK SHELBY,

Western Traveling Secretary Brotherhood of St. Andrew.

December 22, 1905.

NOTES OF A TRIP TO THE EAST.

Remember, these are only notes—not an account or description of the many places and things visited.

New York we found so grown and changed from the forty-five, or even twenty-five, years ago, when I knew the city pretty well, as to confuse one's senses somewhat. But it is an easy place to find one's way in. Then the graceful spire of old Trinity was the most prominent landmark as one approached from any direction. Now it may only be seen from Wall Street or other nearby spot, and looks almost like some toy thing, shut in and overwhelmed by the towering sky-scrapers all about it. But there it stands as a witness

to the permanence and value of something else than gold and earthly traffic. Grand old Trinity, its bells peeled out a call to noon-day prayer as we stood with reverence amidst the old church-yard, and on entering its open doors all the outside noise and rush were soon forgotten and only the House of God was there.

Sunday morning found us at St. George's Church, for we wished to see a little of the great work being done there. Its Sunday-school of two thousand was just pouring out of the great parish building, but we went in and found a deaconess, or such we took her to be, who showed and told us of the numerous uses to which the building is put. At 11 o'clock the floor of the church was filled, and the galleries partially so, with a congregation of well-dressed, self-respecting looking people, with here and there some who looked as though they might be descendants of those who gathered there to listen to the elder, Dr. Tyng, as I remember hearing him late in the fifties. The choir of some eighty—men, women, and boys—could yet be scarcely heard, so well did the great congregation "unite in singing" the familiar hymns and canticles. The good reading of the curates in the lessons and other parts of the service, so that the people might understand, was notable, and also the strong sermon by the Rev. Mr. Burkhead, who I think has charge during the long continued absence of Dr. Rainsford in England, where, we were told, the condition of his health is likely to detain him indefinitely.

At Grace Church, in the evening, we found a congregation completely filling the church and a service plain and hearty—a "third service" in which familiar hymns formed a large part. The Brotherhood Chapter have this service as their especial charge and opportunity, and the familiar St. Andrew's button was largely in evidence as the numerous ushers busily directed to the best remaining seats those who thronged through the wide-open doors. Dr. Huntington was not there, and the sermon was by one of the curates.

Much more might be noted of our stay in New York, of other churches visited, the Church Missions House and our chat with Dr. Kimber, Miss Emery, and John W. Wood, but it would not be easy to say anything new and fresh, I fear.

Then on to Washington; but there again we were amidst scenes over and over again described and pictured to the public. But it is a city of marvellous beauty, especially potential, of which any American may well be proud. Such streets, such public buildings, notably the Congressional Library with its "Hall of Columns" or grand central Stair-Hall! I think this is conceded to be about the finest thing of the kind in the world. There is nothing very notable in the churches of Washington, unless it be the fine stone structure of St. Luke's Church, with its large congregation of colored people—complete in all its appointments, including a large Sunday-school room. The attendance at the several churches, however, seemed very good, both morning and evening.

D. O. K.

A CHRISTMAS TRIOLET.

Once a year there falls a day,
With our friends we make a tryst.
Come, O come, we say to them,
Haste we all to Bethlehem,
There is born for us the Christ.

Friend, if call you so I may,
Lay your books and business by,
Leave your work and leave your play,
Look where God's own Son doth lie,
Not in palace, not in hall,
But in lowly cattle stall.

Jesu! dear, we worship Thee,
Nursling in the virgin nest
Of thy pale proud mother's breast,
Little child of destiny!
King to-day in Bethlehem,
Soon with thorny diadem,
King on cross-crowned Calvary.

—David Evans.

Grace Church, San Francisco, 1905.

ARCHDEACON EMERY REMAINS.

Just as we go to press a telegram comes to the Bishop of California, saying that Mr. Emery will "return and take up work in the office."

THE CALENDAR.

January 15th-31st.

Jan. 21. Third Sunday after the Epiphany¹.....Color green
Jan. 25. The Conversion of St. Paul².....Color white
Jan. 28. Fourth Sunday after the Epiphany³....Color green

¹ The collect for this Sunday has come down to us unchanged from 1549, except for the insertion of the word "Jesus" in the final clause. Both the epistle and gospel are those of the Sarum Missal, and the collect, taken from the same source, is that of the Gregorian Sacramentary.

² The collect for the feast of the conversion of St. Paul was brought into its present form in 1662. That of 1549 had embodied its main petition, but the opening clause had been unusually abrupt and bald. The long epistle formed the lesson for the day in the Sarum book, but was transferred to its present place by Cranmer. In the Sarum book, too, only the first three of the five verses of the gospel were appointed to be read.

³ This collect, like the preceding, was remodelled in 1662. That of 1549 followed more closely its Latin original, and had one fine phrase—"Grant to us health of body and soul" (*da nobis salutem mentis et corporis*)—which the revisers failed to incorporate in their production. In the Sarum book the epistle consisted of the three verses which follow our present epistle in the same chapter, beginning "Owe no man anything but to love one another," and the gospel, beginning as ours does, ended with the words of verse 26—"There was a great calm." It is doubtful if the lengthening of the epistles and gospels, introduced by the Reformers in order to acquaint the worshipper with a wider range of Holy Scripture, is in our day, when the Bible is accessible to all, an unmixed good.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

FILES OF PACIFIC CHURCHMAN.

To the Editor of the Pacific Churchman:

Sir: In arranging the files of the "Pacific Churchman" for binding I find that the following numbers are missing: October 15, 1880; June 15, November 15, 1884; June 1, 1885; January 15, 1887. If any of your readers can supply these numbers, and thus help to complete the Diocesan files, the favor will be much appreciated.

A great many numbers of the earlier volumes of the "Pacific Churchman" are lacking, and I shall be glad to hear from any one who has preserved files or parts of files up to 1876.

WILLIAM A. BREWER, Registrar.

In the strange way of the world, the best things are easily perverted into a snare. Quite extensively, especially with some Church people and in some places, this generation has seen a noticeable increase in the practice of early communion. Many Christians find it a strengthening and comforting addition to their religious privileges. With some classes and persons, especially in some domestic, industrial, or institutional conditions, the benefit of this extension of sacramental help proves an advantage to both clergy and laity.

Danger and loss set in where an early Eucharist is made, without necessity, a substitute for regular public attendance at Morning Prayer. Church law and the Book of Common Prayer afford no liberty or allowance for this abuse. No encouragement can be found for it in canon or rubric. Good churchmanship forbids it. The Lord's Day is apt to be less spiritually observed, less profitably occupied, and more inclined to mediæval style of piety. The Scriptures are obscured or forgotten. It is an error to be carefully resisted by the Church pulpit and the Church education of the young.

—Bishop Huntington.

Akron, O., is to have the most splendid parish church in the United States. Some time ago the Rev. Dr. Wattson, Rector of St. Paul's, Akron, received an offer from Mr. O. C. Barber of \$40,000 for a new church building on the condition that the parish contributed enough to erect a building costing \$100,000. The generous offer has since been largely increased, and the parish now contemplates the building of a church to cost \$300,000, or more if necessary. Its dimensions will be: Area, 354 feet by 141; height, 100 feet. It will be modeled after the Madeleine in Paris. The church will stand on a basement 23 feet in height, and will be lighted entirely from the roof, there being no windows in the design.

THE PACIFIC CHURCHMAN

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

December 20, Ember Day—A. M., in St. Michael's Church, Tuolumne, celebrated the Holy Communion and ordained the Rev. William Hardin Wheeler to the priesthood; the Rev. H. H. Powell, Ph.D., being the preacher and Archdeacon Emery the presenter.—P. M., in same church, made an address at Children's Service.—Evening, made an address at Missionary Meeting.

22, Ember Day.—A. M., in St. Paul's Church, Visalia, celebrated the Holy Communion and ordained the Rev. Hubert Florian Carroll to the priesthood, the Rev. Dr. Powell being the preacher, and the Rev. J. O. Lincoln presenting the candidate.

23.—On due nomination by the Chapter of the Community of St. Saviour, appointed the Rev. C. N. Lathrop as warden for the Community for the ensuing year.

24.—IV Sunday in Advent, A. M., in St. John's Church, San Francisco, confirmed ten with sermon and address.

25.—Christmas Day, A. M., at the Cathedral Mission, celebrated the Holy Communion and made an address.

26.—St. Stephen's Day, A. M., in chapel of San Francisco Alms House, confirmed eight presented by the Rev. D. O. Kelley; celebrated the Holy Communion and addressed candidates.—Evening, at Seaman's Institute, made an address; received from the Bishop of Central Pennsylvania acceptance of letters dimissory of the Rev. William Carson Shaw.

27.—St. John's Day, A. M., in St. Anna's Chapel, Old Ladies' Home, celebrated the Holy Communion and preached; meeting of Trustees of Old Ladies' Home, of Standing Committee, and of Trustees of Eastman Fund; received Charles Herbert Leedale Chandler and Arthur Cope Dodd as candidates for priest's orders.

28.—Holy Innocent's Day, A. M., in Holy Innocents' Chapel, Maria Kip Orphanage, celebrated Holy Communion; made an address and presented Bishop's medals. Received from the Bishop of Salt Lake the letter dimissory of the Rev. Joseph Wallace Gunn.

31.—Sunday after Christmas, A. M., in St. Luke's Church, San Francisco, confirmed nine, with sermon and address.—Evening in Church of the Advent, East Oakland; confirmed nine with sermon and address.

1906.

January 2.—Gave letter dimissory to the Rev. Edwin Johnson to the Diocese of Colorado.

3.—P. M., meeting of Directors of St. Luke's Hospital.

4.—Evening, reception of parishioners of Christ Church, Sausalito, in Guild Hall.

5.—P. M., special confirmation of one from Seamen's Institute in Grace Church, San Francisco. In due canonical process received letter dimissory of the Rev. William Thomas Renison from the Diocese of Moosonee.

6.—Evening, reception of parishioners of St. John's Church, Stockton, at residence of the rector, the Rev. Dr. Starr.

7.—I Sunday after Epiphany, A. M., in St. John's, Stockton, catechize Sunday-school; celebrated the Holy Com-

munion, and confirmed fifteen with sermon and address.—Evening, at Trinity Mission, Richmond, officiated and preached.

WILLIAM F. NICHOLS.

PERSONALS.

Rev. Wm. Taylor Douglas, for some time in charge of the work among the Hoopa Islands, is now in charge of St. Mary's Mission, Ferndale.

The following from Bishop Brent's new book, "Adventure for God," will be read with interest by friends of the Seamen's Mission and its self-denying founder, the Rev. J. Fell: "A few years ago a young clergyman of the Church of England, whose life was full of practical sympathy with those servants of commerce who man the mercantile marine, heard the moan of the exploited and abused sailor in a distant American city. Equipped with nothing but a vision and an appeal, he went," and though San Francisco is not as yet such a port as one expects to enter through a "Golden Gate," the comparison between what it is and what it was tells afresh the story of the certain success of "Adventure for God."

The address of the Rev. J. Alexander O'Meara, D.D., is Boutourlane Place, 15 Via dei Servi, Florence, Italy.

The address of the Rev. Cecil M. Marack, rector of St. Stephen's Church, San Francisco, is 1334 Fulton Street.

St. John's, San Francisco, has paid another \$1,500 on their indebtedness. This represents a decrease of \$11,000 in the

DEED—SCOPE—NEED.

Fifty two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. **This is worth thinking over.**

Over 450 beneficiaries are on the lists of the General Fund.

Over \$600,000 have been distributed in all dioceses by the General Fund during the last thirty years.

If limitations as to locality or sex or fees or retiring age had prevailed the General Fund might have laid away a million dollars; but at the price of distress and bitterness and humiliation to thousands who have been helped.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need:—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For forty years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to \$500.

Retiring pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

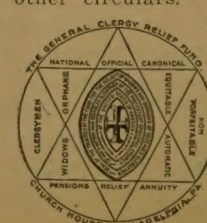
There are beneficiaries in every diocese shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested you must contribute to the General Fund.

This is to remind all who read of the worthy object and the great need.

Send for "A Plea for a Square Deal," and other circulars.

THE GENERAL CLERGY RELIEF FUND,
The Church House,
Twelfth and Walnut Sts.
Philadelphia

Rev. ALFRED J. P. MCCLURE,
Assistant Treasurer and
Financial Agent.



last six years. We add our congratulations, and shall be very glad to chronicle the payment of the last \$1,000 of this heavy debt which has been and is a serious hindrance to the work and development of the parish.

The Rev. L. C. Sanford, rector of the Church of St. John the Evangelist, San Francisco, has declined a call to the rectorship of St. Paul's Church, Oakland.

OBITUARY.

The burial service over the remains of Mrs. Elizabeth M. James, sister of Rev. F. W. Clappett, D.D., was held on Friday morning, January 5th, at 10 o'clock, in Trinity Church, San Francisco. The pallbearers were Dr. William Himmelsbach, John Moss, A. N. Meals, Isaak Penny, W. Quinlan, John Gorman and Mr. Wells. The services at the church were conducted by Rev. James Hulme, Rev. Ernest Bradley, and Rev. Dr. McClure. Members of St. Mary's Guild, the Daughters of the King, and the Brotherhood of St. Andrew, and many friends were in attendance. Rev. D. Charles Gardner, chaplain of Stanford University, read the committal service at Cypress Lawn Cemetery.

SPECIAL NOTICE.

Several subscribers have written us that their paper of January 1st was very long in reaching them, and we happen to know of one copy which was delivered in the city as late as January 8th. In each case we have turned at once to our mailing-list, and found the name and address correct. The trouble, therefore, is not in this office nor in the office of the firm which mails the paper. The "Pacific Churchman" for January 1st was delivered to the Post Office properly stamped and weighed on Friday, December 29th, and if it were not delivered until January 8th, the trouble must lie with the working force in our palatial, but impractical, if not impossible, Post Office.

The annual Convention dinner, under the auspices of the Church Club, will be given in the Merchants' Club, 222 Sansome Street, San Francisco, on Monday, January 22, 1905, at 7 p. m. Every clerical and lay delegate to this Convention is entitled to secure a ticket for this dinner, and it is hoped a large number will be present. Tickets will be \$1.50 each, and can be secured of Mr. E. Andrews, Canadian Bank of Commerce, San Francisco, or the Rev. Mardon D. Wilson, 731 California Street.

The annual dinner of the Clerical Seminar will take place at the Occidental Hotel on Wednesday, January 24th, at 6 p. m.

TRUE SUNSHINE.

On the night of Holy Innocents' Day the Sunday-school of Grace Church gave a Christmas-tree and gifts to the Chinese children of "Chan Yat Quong." After a most delightful Christmas play of "Christmas with the Pixies," the Chinese children and young women sang some of the Church hymns in English, and the young women recited the second chapter of the Gospel according to St. Luke, from the eighth to the twenty-first verses, in English and Chinese.

There was a large audience of Chinese present, and the Rev. David Evans (the rector) welcomed them to their own parish church, in which they had not before had a representation. He said that he hoped that this initial gathering of Chinese for the Christmas festivities would be the precursor of many such gatherings, and that in the future they might not only come to the Christmas-tree, but also come to the Christmas altar. His gracious welcome was interpreted by the Rev. Kong Yen Tet, of Honolulu, who was present.

The members of True Sunshine received many useful gifts from the Grace Church Sunday-school, and will remember their first tree with joy. Many of the parents present were astonished at the kind reception accorded them and at the generous gifts.

On New Years' Eve the Rev. Mr. Evans announced that a lady of the parish had generously offered to support an assistant teacher for the work at True Sunshine. A lady who is willing to study Chinese has already been found, and will begin her work after the Chinese New Year's holiday is over. The school has had a most encouraging growth in the few months it has been in working order, and we are thankful that Our Master has so manifested His approval of it by giving such an early evidence of its necessity in Chinatown. The very small rooms are already inadequate, but in His own time He will provide larger quarters. Missionaries who have worked thirty years in Chinatown say that this work is just what has been most needed, and they are sending us pupils.

BOISE.

Right Rev. J. B. Funsten, D.D., Bishop.—It is the purpose of the Bishop of Boise to give an opportunity to the friends and admirers of Bishop Tuttle, and to those interested in missions throughout the country, to voluntarily contribute a sufficient amount to erect a dignified and substantial building in the city of Boise to commemorate the great influence for good exerted in Idaho by him. Thirty years ago he traveled across the plains in a stage, doing missionary work for the Church among the miners and frontiersmen of that section.

Idaho was the wildest and most undeveloped part of his field at that time. The only church in all the territory assigned to Bishop Tuttle was a little frame building in Boise. He left but few buildings in what was even at the time of his translation to Missouri a wild frontier country, but he left an influence strong for good and a character which had the respect of everybody. Idaho is still a thorough missionary field, but is now rapidly developing, and it is Bishop Funsten's desire to erect a building which will properly commemorate the noble life of him whom the whole Church now delights to honor as its Presiding Bishop. It is hoped that contributions will come from every part of the country, so that this very worthy design may be carried out in such a suitable manner as to gratify him whose work it commemorates.

Bishop Funsten guarantees that Idaho will pay at least one thousand dollars toward such a commemorative building. He says: "It seems most fitting that such a monument should be erected in a country still frontier, where his great Christian character was a beacon light to weary men and women, showing them the harbor of rest in God's Kingdom. The Japanese chose a battlefield to erect a monumental lighthouse. Let us show the same wisdom in commemorating our great leaders and their victorious struggles."

It is Bishop Funsten's especial desire that none but absolutely free-will offerings be sent. "No matter how simple may be the monument to this great and good man, I am determined as far as I can see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. Let no man think we want for such a purpose any compelled gift—only what is a material indication of a heart's love for one who has nobly labored in a hard mission field through long years, leading wandering men back to the Father's house. I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him."

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clappett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.

SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

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262 Fourth Ave., New York

MISSIONARY COMMENT

MISSIONARY MARTYRS IN CHINA.

The Church at large is mourning over the murder of five missionaries of the American Presbyterian Church in China. Such events as these thrill the whole of organized Christendom in which there is a spark of the Pentecostal fire. They make us feel how closely "we are all members one of another." Our own Board of Missions, speaking for the whole Church, adopted the following resolution:

"Resolved, That the General Secretary be, and hereby is, requested to convey to the Presbyterian Board of Foreign Missions the sincere sympathy of this Board in the loss sustained by the Christian Church through the recent murder of five Presbyterian missionaries at Lien Chou, China."

It is gratifying to know also that the calamity, so far from permanently impeding the progress of the work, has awakened the zeal and enthusiasm of the Presbyterians at home. Generous gifts of money are assured to rebuild the mission station, which was destroyed by fire, and already two theological students have asked to be sent to this particular mission field. These things carry us back to the early days of the Church, and we feel somewhat of the thrill that stirred the believers' hearts as the first apostles to the Gentiles told the story of their missionary labors.

MEMORIALS TO MISSIONARY BISHOPS.

A movement is on foot to erect a home for nurses in connection with St. Mark's Hospital, Salt Lake City, as a memorial to Bishop Leonard.

The home is to cost \$25,000, of which less than \$10,000 has as yet been subscribed.

The fund of \$15,000 for a new building at Boone School as a memorial to the late Bishop Ingle, of Hankow, has been all subscribed, and the work of building will soon be begun.

The Bishop of Boise is making most earnest appeal for a memorial to Bishop Tuttle's work in Idaho. He proposes to erect a dignified and substantial building in the city of Boise, to serve the purposes of a Church House or Diocesan Headquarters. Bishop Funsten's especial desire is that none but absolutely free-will offerings be sent. He says: "No matter how simple may be the monument to this great and good man, I am determined as far as I can to see to it that it shall stand for real affection and respect on the part of the givers, whether their gifts be small or great. . . . I am sure such a building, no matter how simple, will please him far more than anything that could in the future be done for him." We heartily commend this matter to the notice of the myriad friends of Bishop Tuttle.

LAYMEN NEEDED IN SHANGHAI.

A call has been issued for three young, unmarried laymen, preferably college graduates, to act as teachers in St. John's College, Shanghai. The number of students is steadily increasing, while the teaching staff is already too small, and one of the faculty has been obliged to return to this country. St. John's is easily the leading educational institution in all China. Indeed, it is to be doubted if anywhere on the continent of Asia there is a college more thoroughly equipped with buildings and so admirably prepared to do the best kind of work. A splendid opportunity is offered to share in moulding the awakening life in China. Are there not three young

men in our Pacific Coast universities who will respond to this appeal?

MISSIONS AND CHURCH UNITY.

Missionary activity has taught the Church many things in its twenty centuries of history, and signs multiply that the mission field is paving the way for Church unity. It is in the mission field that division is most keenly felt, and it is the missionaries who are forced to realize that the things which unite Christendom are infinitely greater than the things which divide and separate. A meeting was held in Pekin as far back as last September, two months before the great federation meeting which has recently closed in New York, at which the Chinese missionaries of all denominations discussed the questions of federation and of united and harmonious action. "The conference put itself on record as believing that some kind of federation of the missions in China was desirable, and a committee embracing all the bodies represented was formed to draft some scheme for federation to be submitted to the Mission Centennial Conference meeting in Shanghai in 1907."

LAYMEN AND MISSIONS.

The laymen of the Middle West have begun a forward movement for missions which gives promise of bearing rich fruit in the near future. A conference held in Chicago was attended by over one hundred laymen from that Diocese and one half as many from adjoining Dioceses. The conference was preceded by missionary meetings held throughout the Diocese to arouse interest in the general subject of missions. At these meetings pledges and offerings were taken amounting to over \$6,000. The conference, with the preliminary meetings and rallies, was arranged by the Bishops of the several Dioceses, assisted by the general officers of the Board of Missions.

EPIPHANY THE MISSIONARY SEASON.

The season of Epiphany is the missionary season *par excellence* of the Christian Church. As we think of the light which was revealed to the wise men, the first Gentiles to bow before the Saviour, we are compelled to think of how that light has been carried over the world, until we Gentiles in this far-off Occident have been blessed by its rays. The thought brings with it as its corollary the duty to pass on the light to others who sit in darkness and the shadow of death. "As one lamp lights another, nor grows less," so Christian hearts and lives touched and illumined by the Sun of Righteousness must ever feel the duty and privilege of reflecting that light into other hearts more dark and other lives more gloomy.

THE CONVENTION.

The Diocesan Convention to meet next week should be made a missionary convention. The personal contact of so many clergy and laity should revivify the flagging zeal, encourage the despondent, and send each person home determined to do the best and the most he can to bring souls to Christ. It should be a missionary convention in this personal, individual way, and it should be a missionary convention in the larger corporate manner. Legislation will be proposed with regard to missions. Let it rest upon every member of the convention to see that no backward step is taken, but that new movements are loyally supported to press onward the work of spreading the glorious Gospel of our Saviour Christ.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.**CALIFORNIA BRANCH.**

President—**MRS. JAMES NEWLANDS**, 2902 Clay Street, San Francisco.

Secretary—**MRS. A. M. LAWVER**, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—**MISS L. J. GIBBS**, 3525 Washington Street, San Francisco.

The Semi-Annual Meeting will be held on Friday, the 26th, in Grace Church, San Francisco, the Rev. David Evans, rector.

10 a. m.—Officers' conference in Diocesan House, adjoining Grace Church.

11 a. m., Grace Church—Holy Communion and sermon. Celebrant, the Bishop of California; preacher, the Bishop of Sacramento.

Light refreshments will be served during the intermission by the ladies of Grace Church.

2 p. m.—Missionary meeting, at which the following speakers are expected: The Bishop of California, the Bishop of Los Angeles, Deaconess Drant, Deaconess Dorsey, Miss Elizabeth S. Wade.

M. A. Newlands, President.

Parish officers are requested to see that members of their branches and other organizations of women are duly notified of this meeting, and that the notice is given out at morning service on Sunday, January 21st, as the Auxiliary Services and meetings are open to all.

It is hoped that parishes and missions not now represented in the Auxiliary will take advantage of attendance on the House of Churchwomen to send delegates to the Auxiliary Service and meeting. Those of them desirous to form branches are invited to attend the Conference or to meet Diocesan officers during the intermission.

The January Diocesan meeting at St. John's was well attended and occupied with arrangements for Convention week.

The next monthly Diocesan meeting will fall on Monday, the 6th of February. Particulars in the next issue.

PROGRAM OF CONVENTION WEEK.**Monday, January 22, 1906.**

2:30 p. m.—Young Men's Christian Association Hall, Mason and Ellis Streets, San Francisco. Diocesan Conference on: (a) "The Christian Social Parish," Rev. Geo. Hodges, Dean of the Divinity School, Cambridge, Mass. (b) "The Church in Relation to the Workingman." Mr. George W. Dickie, for many years manager of the Union Iron Works; and Mr. Walter Macarthur, labor leader. This Conference is open to all.

7:00 p. m.—Merchants' Club, 222 Sansome Street. Church Club Dinner.

Tuesday, January 23, 1906.

10:30 a. m.—Opening of Convention. The Celebration of the Holy Communion. Celebrant, the Rt. Rev. the Bishop. Preacher, The Rt. Rev. the Bishop of Los Angeles. Following this service will be the Organization and Business of the Convention.

2:30 p. m.—Opening of House of Churchwomen in Sunday School Room of Grace Church.

8:00 p. m.—Missionary mass-meeting in Trinity Church, corner of Bush and Gough streets. Addresses by the Rev. George Hodges, Dean of the Divinity School, Cambridge, Mass.; the Rev. N. B. W. Gallwey, rector of the Church of St. Matthew, San Mateo; Mr. Joseph C. Astredo, Superintendent of the Boys' Home, San Francisco.

Wednesday, January 24, 1906.

9:00 a. m.—Morning prayer, followed by business of Convention, and of House of Churchwomen.

The Board of Missions urges large attendance of laymen at Missionary meeting at 11:00 a. m.

8:00—11:00 p. m.—The Bishop and Mrs. Nichols hold reception under the auspices of the Church Club in the Palace Hotel, to which the members of the Convention, visitors, and all Church people are cordially invited.

Thursday, January 25, 1906.

7:30 a. m.—Celebration of the Holy Communion.

9:00 a. m.—Morning prayer and business of Convention and of House of Churchwomen, unless concluded on preceding day.

8:00 p. m.—United service in the interests of the Brotherhood of St. Andrew and the Daughters of the King, Grace Church. The speakers will be announced later.

Friday, January 27, 1906—Woman's Auxiliary Day.

10:00 a. m.—Grace Church.—Officers' Conference. Officers of parish branches are asked to meet Diocesan Officers for the Semi-Annual Conference in the parlors of the Diocesan House, 731 California street. Representatives of organizations desiring to join the Auxiliary are earnestly invited.

11:00 a. m.—Holy Communion, the Bishop being celebrant, assisted by the Rev. David Evans; preacher, the Rt. Rev. Bishop of Sacramento.

Light refreshments will be served during the intermission by the ladies of Grace Church.

2:00 p. m.—Semi-annual meeting, the Bishop presiding. Addresses may be expected by the Bishop of California, the Bishop of Los Angeles, and Miss Elizabeth M. Wade, Deaconess Drant, and Deaconess Dorsey. The clergy and church people generally are invited.

The clergy will please bring their vestments (white stoles) and gather in the Sunday-school room of Grace Church at 10:00 a. m. on Tuesday.

CONVENTION CREDENTIALS.

Up to date of writing, January 10th, the Secretary of the last Convention has not received credentials from the following parishes and missions: Trinity Church, San Francisco; St. John's Church, Oakland; Church of the Advent, San Francisco; St. James', Sonoma; Church of St. Matthew, San Mateo; St. Luke's, San Francisco; Church of the Holy Saviour, Santa Clara; Christ Church, Alameda; All Saints', Watsonville; St. Stephen's, San Francisco; Good Shepherd, Belmont; Good Shepherd, West Berkeley; St. Paul's, Bakersfield; St. Paul's, Modesto; Church of the Saviour, Hanford; St. Luke's, Jolon; St. John's, Tulare; St. Matthias', Oakdale; St. Luke's, Selma; St. Mark's, Kings

City; St. Matthew's, San Ardo; St. Mary the Virgin, San Francisco; St. James', Paso Robles; St. John's, Rosedale; Trinity, Niles; St. John's, San Miguel; All Saint's, Palo Alto; Christ Church, San Jose; St. James', Lindsay; Seamen's Institute, San Francisco.

Probably by the time this is in print some of these credentials will have been received. The Canon allows until January 16th, one week before Convention. At that date the Secretary must take them to the printer in order to be ready for Convention. Much confusion can be saved by promptness in this matter.

HOUSE OF CHURCHWOMEN.

In addition to those noted in the issues of December 15th and January 1st, the following delegates have been elected and their credentials have been received by the Secretary of Convention:—

Fowler—Mrs. D. W. Parkhurst, Mrs. C. H. Norris, Mrs. Mattei, Mrs. Stone, Miss Norris.

Fresno—Mrs. Harvey S. Hanson, Mrs. E. Grimes, Mrs. Wm. Helm, Mrs. J. E. Hughes, Miss Anita Hodgkin.

Hollister—Mrs. Ada M. Flint, Mrs. Annie E. Briggs, Mrs. Lucie C. Ramsdell, Mrs. Helen M. Van Buskirk, Mrs. Helen Hamilton.

Los Gatos—Mrs. Dr. Moore, Mrs. R. P. Gober, Mrs. T. H. Davis, Mrs. Sullivan, Mrs. Callender.

Menlo Park—Mrs. R. D. Girvin, Miss Mary Eyre, Miss Olga Meyer, Miss Emily Clack, Miss Theodosia K. Tobey. Mill Valley—Mrs. A. L. House, Mrs. Chapin, Mrs. J. B. Harries, Mrs. Thos. Reynolds, Mrs. C. G. Klyce.

Church of the Advent, East Oakland—Mrs. Frederickson, Mrs. Belle J. Sellwood, Mrs. H. I. Jones, Mrs. Nourse, Miss Ella Henderson.

Pacific Grove—Mrs. A. W. Anderson, Mrs. J. P. Pryor, Mrs. H. S. Ball, Mrs. E. B. Lewis, Mrs. A. J. Abbott.

Point Richmond—Mrs. Anna B. Thorn, Mrs. Annah Harlow, Mrs. Sarah Greathouse, Mrs. Mary R. Stairley, Mrs. Lennie Campbell.

Salinas—Mrs. H. E. Murphy, Mrs. C. Pioda, Mrs. G. M. Cutting, Miss Emily Benjamin.

Trinity Church, San Jose—Mrs. Don M. Palmer, Mrs. Fannie D. Williams, Mrs. A. S. Bacon, Mrs. M. E. Snook, Mrs. E. C. Singletary.

All Saints', San Francisco—Mrs. W. H. Dick, Mrs. M. F. Bruker, Mrs. M. A. Frazer, Mrs. Josephine Chase, Mrs. A. Van Valtenburgh.

Holy Innocents, San Francisco—Mrs. Wm. C. Tracy, Mrs. Thos. J. Hume, Mrs. Carl V. Heegaard, Mrs. A. B. Cathcart, Mrs. H. B. Collier.

Grace Church, S. F.—Mrs. Thos. B. Woodward, Mrs. William Mintzer, Mrs. Thomas Morrin, Miss Carrie Gwin, Miss S. E. Johnson.

St. Paul's, San Francisco—Mrs. John I. Sabin, Mrs. Geo. L. Grimes, Mrs. Win. Sharp, Mrs. Alfred Clark, Mrs. Amos Welty.

Visalia—Mrs. E. O. Miller, Mrs. E. D. Farrow, Mrs. A. H. Murray, Mrs. H. C. Carroll, Mrs. W. F. Thomas.

Walnut Creek—Mrs. Sarah J. Pearson, Mrs. Maria O'Neil, Mrs. E. J. Hutchinson, Mrs. Holman, Miss Hazel O'Neil.

THE DIOCESAN CONFERENCE, Y. M. C. A. HALL, JANUARY 22d.

The Committee on the Diocesan Conference announces the following arrangements:—

Place.—The Conference will be held in the Y. M. C. A. Hall, corner Mason and Ellis streets, on Monday, January 22d, at 2:30 sharp.

Topics.—There will be two subjects for discussion—"The Christian Social Parish" and "The Church in Relation to the Workingman."

Speakers.—Dean Hodges, of Cambridge, Mass., will lead the first discussion, and Mr. G. W. Dickie, for many years manager of the Union Iron Works, and Mr. Walter MacArthur, the well-known labor leader, will lead the second debate.

Volunteer speakers will be called for, and it is hoped that the clergy and laity who are interested in these subjects will come prepared to contribute to the discussion.

The Conference will be open to all, and it is hoped that clergy, delegates to Convention and to House of Churchwomen, and church-people generally will attend and help to make the first Diocesan Conference a success.

CHURCH PERIODICAL CLUB.

The annual report of the Church Periodical Club for the year ending June 1, 1905, makes a rather remarkable showing of a most excellent work carried on in a very quiet way. The purpose is to supply "periodicals and books to those of the clergy and laity who are unable to procure good literature in any other way." Many an outpost missionary has been kept in touch with the Church's life through this unpretentious agency. Many a churchwoman and churchman on lonely ranches has had cause to bless this society.

We are glad to note that the Diocese of California, under the efficient leadership of Mrs. Gaillard Stoney, vice-president, 2130 Lyon Street, San Francisco, is among the foremost Dioceses in this good work. The amount of money is not very large, but our rank is fifth, being exceeded only by New York, Long Island, Massachusetts, and Pennsylvania, in the order named.

WOMAN'S INDUSTRIAL BUREAU, ALAMEDA, CAL.

On November twenty-third the Lion Memorial House was formally opened as the home of the Woman's Industrial Bureau.

This institution offers to individual women endeavoring to support themselves or families such business facilities, free of expense, as are necessary to put them in regular touch with the public.

A particular feature will be a delivery and messenger service—5 cents for delivery of a package from Lion Memorial Home; 10 cents for general messenger service.

There is a salesroom and telephone.

There is a confidential want register kept by the matron, Mrs. McCloughry. She should be consulted by persons desiring work.

There is printed and delivered to every home in Alameda a monthly bulletin of

what the Woman's Industrial Bureau is prepared to furnish the public.

There will be lessons given at regular intervals in such industries as can be undertaken by women in their homes.

The Woman's Industrial Bureau is prepared to take orders for cakes, pies, bread, rolls, etc., jams, jellies, pickles, preserves, etc., young poultry and fresh eggs, needle-work, regular darning, mending, and sewing.

It desires to provide suitable persons for emergency nursing; caring for children during the absence of parents in the day or evening, waiting on table or serving in the evening, cooking by the day.

They will be glad to receive criticism, to take note of inquiries, to profit by suggestions addressed in writing to Mrs. McCloughry, or to any member of the Executive Committee.

The Woman's Industrial Bureau is directed by a Board of Managers, who elect their Executive Committee of eleven. The Provisional Executive Committee (to serve till the adoption of a constitution and a formal election under the same) consists of the following women: Mrs. McChesney (President), Mrs. Philip Teller (Vice-President), Mrs. Thieme (Corresponding Secretary), Mrs. Fougla (Recording Secretary), Mrs. Victor (Treasurer), Mrs. Hebard, Dr. Fletcher, Mrs. Cowing, Mrs. Rosenthal, Mrs. McCain, Mrs. Spalding.

Having undertaken to be of service to any woman whose character and work deserves it, irrespective of religious connection, the Board feels free to solicit the public favor. They need Associate Members at \$1 a month to help defray current expenses.

Applications and registrations earnestly solicited.

They ask for the moral and material support of the community for their undertaking. They are prepared now to do business.

We are authorized to say that the rector of Christ Church, Alameda, the Rev. Wm. N. Guthrie, in order to get this work started, borrowed on his personal note \$500. This is a work of the Church of a very practical kind, and the clergyman should not be left to carry the burden alone. Mr. Wm. Sale, Union Street, near San Antonio Avenue, Alameda, is empowered to receive the contributions of those who desire to help to lighten the burden of Mr. Guthrie.

DIOCESAN NEWS.

Palo Alto.—All Saints' Church.—Rev. D. M. Brookman, Rector.—Mr. and Mrs. Brookman have decided to live in the church cottage, and are rapidly getting settled there.

The Christmas sale held on December 2d at the residence of Mrs. J. L. Fowler was both a social and financial success. Much credit is due to the ladies who stood back of the undertaking, and all will appreciate the substantial sum of \$100 which was added to the organ fund as the result of their efforts.

The carpets in the church have been taken up and cleaned thoroughly and the whole church cleaned and put in order. The cost of the cleaning has been defrayed by the Guild and the Vestry, and the work has been done under the direction of the Guild.

The Junior Department of the Woman's Auxiliary and the Sunday-School Commission of the Diocese of California request that the Advent Sunday-school offerings be sent directly to Miss Gladys E. Deal, 2702 Sacramento street, San Francisco, and not to Mr. Van Bokkelen or to the Diocesan House. Much confusion will be avoided if this simple direction be followed.

San Francisco.—Grace Church.—Rev. David Evans, Rector.—Dean Gallwey, of San Mateo, made an inspiring address at the January meeting of our Auxiliary on the 2d inst. on "City Missions." He narrated many of his own experiences in the slums of New York and Chicago and deeply impressed every one by his intense earnestness. The Rev. Mr. Trivett, Superintendent of St. Luke's Hospital, followed with a brief but clear statement of the needs of the hospital and pleaded for the furnishing of a children's ward. He did not plead in vain. Mr. Gallwey promised him one from San Mateo, and Miss Gwin with characteristic energy collected enough money from the ladies present to provide another. Then before the meeting closed the Rector presented Mrs. Arthur Holland, the President of Grace Church Auxiliary, with an address, exquisitely engrossed by Carl Eisenschimmel, expressive of the sorrow felt by all over her approaching departure from San Francisco. The address read as follows:

Dear Mrs. Holland: The Woman's Auxiliary of Grace Church desire to express their deep sense of the loss sustained by them in your departure from San Francisco and your resignation of the presidency of their branch.

Inspired yourself with an ardent belief in Missions, you have succeeded in no small measure in enlisting others with your own strong faith.

Fertile in resource, ingenious in expedients, tactful in address, you have presided over us wisely and well, while your gracious manner has invested all your actions with a singular charm.

We believe you have so deeply implanted your own spirit in our Auxiliary that it is destined to be your abiding monument in this parish, and we offer up to God the earnest prayer that His blessing may prevent and follow you all the days of your life.

Signed, ANNIE S. WOODWARD,
Vice-Pres.

IRENE MORRIN, Sec.
ETHEL CROCKER,
EUGENIE MINTZER,
CARRIE GWIN,
MARY RINGWALT,
DAVID EVANS (Rector),
Committee.

San Francisco.—St. Luke's Church.—Rev. B. M. Weeden, Rector.—A reception will be given to the Rector and his wife on Thursday evening, January 18th, at the California Club. All members of the congregation and their friends are invited to be present.

San Francisco.—St. Stephen's Church.—Rev. C. M. Marrack, Rector.—The subjects for the Sunday evening addresses for January are: January 14, "Blind Bartimeus: The Sense of Need"; January 21, "The Man with the Withered Hand: A Lesson in Moral Courage";

January 28, "The Ten Lepers: Faith Healing, Physical and Spiritual."

Attention is called to the Rector's evenings at home at his residence, 1334 Fulton street, Thursdays from 8:00 to 10:00 o'clock.

The Christmas entertainment at the Old Ladies' Home was given on December 28th by the Society of the Good Shepherd of this parish. A short informal programme was presented, after which the Christmas gifts, which took the form of orders for merchandise, were distributed. In addition the Society was able, through the generosity of the Hromada Company, to present each of the ladies with a box of candy. Refreshments were then served and brought the evening's festivities to a pleasant close.

The Board of Managers of the Old Ladies' Home, through Mrs. Hamm, have written thanking the parishioners of St. Stephen's Church for their annual "pound offering," made in November, and which amounted to 1,112 pounds.

Sonora.—St. James Church.—Rev. W. H. Wheeler in charge.—A celebration of the Holy Communion was held in St. James' Church at 11 o'clock on Christmas morning, and many attended the service. On Tuesday evening the children had their usual tree in the church and about thirty received presents. The members of the church presented

Mr. Wheeler with a purse, and he was also remembered by St. James' Missionary Society. On Thursday the deaconess, assisted by the ladies of the Guild and Missionary Society, gave a party to the inmates of the Alms House. After a most impressive service by Mr. Wheeler they were treated to a concert which lasted until supper was served. Cakes and other delicacies were provided by the ladies. After the blessing was asked by Mr. Wheeler they were left to enjoy their meal alone. Their happy old faces will long be remembered by all who were present. The pleasant little party given to the deaconess by the Missionary Society will long be remembered after she returns to her work in San Francisco.

Stockton.—St. John's Church.—Rev. Reginald H. Starr, D. D., Rector.—On the first Sunday after Epiphany the Bishop held a visitation in Stockton for the second time since the institution of the present Rector. Fifteen candidates were presented for confirmation, making thirty-one in all since last Easter, when Dr. Starr took charge of the parish.

The Bishop and Mrs. Nichols were the guests of the Rector and Mrs. Starr, who gave a large parish reception in their honor on the Saturday evening of their arrival.

The church was very beautifully decorated. The music was ably rendered by the large vested choir of men and boys,

and the Bishop, after addressing the newly-confirmed, preached a powerful sermon on the stewardship of wealth.

Tuolumne.—St. Michael's Church.—Rev. W. H. Wheeler in charge.—On Christmas morning a celebration of the Holy Communion was held in St. Michael's Church by the Rev. W. H. Wheeler, who had been advanced to the priesthood a few days before. The following Wednesday evening the children had their tree in the Guild room, which had been beautifully decorated, and every scholar was presented with candy and a gift of some kind. Books for the older children were furnished by the Rev. George Maxwell, who had charge of this work for eighteen months, and candy, toys, and dolls were sent by the Junior Guild of Trinity Church, San Francisco. The Sunday-school has been in charge of Dr. Carl A. Emery and Miss Annie Teague during the past two years, and both deserve much praise for their excellent work. The children are well instructed and obedient and are a credit to their teachers. Forty-eight presents were distributed, and the evening proved a happy one to both teachers and scholars. St. Michael's Church will (D. V.) be consecrated on the 3d of June, and the members are looking forward to the service with much pleasure. Mr. Wheeler was pleasantly remembered by the Guild and choir.

LITERATURE OF THE DAY

The Relations of Faith and Life: Bishop Hall. (Longmans & Co., New York, \$1.00 net.)

Like everything which comes from the Bishop of Vermont, this small book unites profound learning with the deepest spirituality. These are the Bedell Lectures for 1905, and it is a thing to be thankful for that Lectureships of this kind have been endowed by thoughtful and generous founders. Some day, perhaps, it may occur to one of the pious and generous wealthy in this diocese that it would be an inestimable good to found a similar Lectureship here, with sufficient endowment to bring first-rate scholars from the East or from Europe, on the plan of the Lane Lectureships in Medicine at Cooper College. There are but two lectures in the book: The Effect of Faith on Life, The Effect of Life on Faith. The Bishop starts from the position that "Christianity gives evidence of the truth in the life which it produces," and that is the substance of the first lecture. The second deals with "the moral preparation which is necessary for the appreciation of any evidences adduced in support of a revelation." The value of the book is out of all proportion to its size. We only indulge in this rather over-worked remark because there are people who fancy that a learned theological treatise must be expansive—like gas, for instance. And big books are, not infrequently, gaseous—thin and flatulent. There is not a sentence in this book which could be cut out without serious dislocation of the argument. One marked feature of the book is the comparison between the heathen and the Christian systems. Recognizing, as Westcott does, the elements of good in the former, he shows that at the best they are but fractions of a whole, and must consequently be inoperative for permanent good. So, also, of the attempt to achieve righteousness of conduct without the motives and sanctions of religion. "It assumes that God need not be considered, nor man's highest faculties, as we believe them to be, which are exercised towards Him. It takes for granted, also, that the lower faculties of man's being will prove true and efficient without the guidance and control of the higher." Unreservedly, we commend the book to everyone who is interested in these questions. There is material for the student to think out; there is enough, also,

for the "plain man" to ponder over for his soul's good. And one further remark, this book and Bishop Brent's "Adventure for God" afford such evidence of wide reading, of thorough acquaintance with the best of modern literature, that one wonders whether the limits of the days are stretched to meet episcopal necessities.

H. H.

Jesus Christ and the Christian Character: F. G. Peabody, Professor of Christian Morals, Harvard. (The Macmillan Co., New York, \$1.50 net.)

Any one who knows the little volume of Harvard Chapel Sermons, published by Professor Peabody a few years ago will be prepared for the thought that goes down beneath the surface and makes one see in a clearer light the things that touch the springs of life and what the spiritual forces are which must be utilized if self is to be moulded aright and developed along the lines that lead to right living here and the perfection of life hereafter. We do not know the other writings of the professor, but those little sermons prepared one to look for the same conceptions of the great value of life—its capacities of evolution when spiritual influences are allowed full play upon it; above all, of course, the teaching, the character, and the example of Jesus. And this is very largely what we do find in the book under notice. He contends that what is most needed to cope with the exigencies of modern life—with the forms that temptation assumes now, with the difficulties that have to be struggled with by everyone who would attain to the highest by rising on stepping-stones of dead selves—is the persistent imitation of Jesus, the continuously active effort to bring all the force of His character, of His ethical teaching, to bear upon the life for gradual assimilation to Him.

He argues that "the world is now occupied with social problems; that the way to any contemporary interpretation of the Christian religion is not to be found by going round the social question, but by going through it." A little farther on: "When we inquire for the instrument of social redemption, the teaching of Jesus becomes explicit and undisguised. His care is for the person. He is concerned, not with devising ways of social redemption, but with creating people applicable to social redemption. The Kingdom is the end

of His desire, but the person is a means to that end. First character, then usefulness; first persons fit for the Kingdom, then the better world,—that is the method of Jesus."

As to the better world, he says, on page 136: "Life, in its New Testament usage, has in it what J. B. Mozley (Sermon, 'Eternal Life') called a quality of Timelessness. It is immediately accessible and it is eternal. One may enter Life here, and, once having entered Life, has Eternal Life. On through the New Testament echoes the great word Life, until it dies away in the song of the New Jerusalem, whose river is a River of Life, whose food is from the Tree of Life, whose crown for him that is faithful unto death is a Crown of Life, and whose final blessing is that whosoever will shall take of the Water of Life freely."

We do not agree with the author's views about dogma, nor can we by any means give unfeigned assent to other of his positions, but he has written an extremely beautiful book, and one that will assuredly be very helpful to many earnest seekers after the true light in these confused and bewildering days. And it is a very necessary lesson of humility, also, that the keenness of spiritual insight is not limited to those whose gauge of the truth is the precise measure of our own, but that with "clearer, other eyes than ours," it may be given them to perceive what we all ought to know, but which is sometimes hidden from our eyes. H. H.

The Work of Preaching: Arthur S. Hoyt. (The Macmillan Co., New York, \$1.50 net.)

The author is professor of homiletics and sociology in the Auburn (New York) Theological Seminary, and he has written an eminently practical book, clearly the outcome of much experience, as well as of wide reading, both dominated by a very high ideal of the preaching office. "Preaching must be a living voice; like any other form of public speech, it must be sensitive to the life of the age." The present volume makes little claim to originality, but does attempt the interpretation of preaching as a living message. He begins by a forcible statement of the multiform difficulties the preacher has to reckon with in these days—pessimistic, some may account it—but it is not that. Even if it were, it is better by far to reckon with hindrances than to ignore them, or treat them lightly. As to the preparation for preaching, he contrasts the special, or cramming process, gathering materials from different sources, etc., with the "method of systematic or general culture, making one's self increasingly familiar with the great subjects that belong to religion and its expression." He insists, and it is an insistence which needs to be greatly heeded, "the Bible must be your present and life-long study. Your message must come from your personal and thorough knowledge of the Scriptures if it is to be a word of God to men. Every problem that has disturbed the minds of men in the past, and every problem that now confronts society can be stated and answered in terms of the Scriptures." There is little or no superfluous matter in the book. Every part of it bears the impress of well-considered thought on every conceivable thing that a preacher has to take into account if he would rise to the incalculable importance of his high vocation and make it effective for its great purpose. Nor is it a book for the younger clergy alone. They will find a safe guide and extremely helpful, but their seniors, also, may read it with great profit, for a large proportion of them would be the better for a careful assimilation of its contents and reduction of them to practice. And there is a gain for the congregations to be reckoned also. H. H.

Adventure for God: Bishop Brent. (Longmans, Green & Co., New York, \$1.10 net.)

Bishop Brent is one of the elect few who not only have something to say, but the almost rarer gift of putting it into felicitous words. He says in the preface that when he was asked to give the Paddock lectures he plunged with enthusiasm into the preparation of six, to be entitled "The Incarnation and National Life," the results of three years' study and thought. At the very last moment, almost, for very good reasons, he changed his purpose, and this book is the

result. It is not merely a plea for missions, a call to "Adventure for God," among the peoples who have not the Light of Life on their darkened ways. Beyond that it is a brilliant philosophical apologia for everything that is now understood by the term "Missions," by a man who has the whole subject at his fingers' ends and who discusses its varied and intricate problems with remarkable insight, with great breadth of mind, interfused with a profound and unmistakable spirituality. The quotations at the head of each chapter are from "Le Morte d'Arthur," and the curious felicity of each one of them is a revelation of literary grace and a sample of similar happy allusions throughout the book. It is little to say that the book is deeply interesting, for it is so much more than that somewhat banal phrase implies. For it is just the book to wake up the sluggish section of the clergy and laity to a realization of their, apparently, unthought of duty with regard to missions; it places the whole subject in a clear light of bounden duty and intelligible obligation. H. H.

MAGAZINES.

The Atlantic Monthly begins this new year with the same luxuriant promise which has marked similar beginnings in the past and has found always such complete redemption as the months went by. There is the usual judicious and seductive mixture, but there is one article on Palmer's "George Herbert," to which we direct special attention. We have not seen the book, but it is good to know that George Herbert—so much talked about, but really so little known—has at last found a worthy editor.—The **December Nineteenth Century** opens with an exhaustive paper on the Russian Revolution by Prince Kuropotkin, who is distinctly an authority on that subject. An article on the Neronian Fire in Rome and Christian Complicity, or otherwise, is very interesting, and there is another paper on the Athanasian Creed—that perennial bone of contention for English churchmen.—**Armour and His Monopoly** is the current victim of R. S. Baker in **McClure's**. "Outdoor Roosevelt" furnishes another good subject, and S. E. White begins a series of Arizona stories which are likely to be thrilling, and there are Schurz's Memoirs.—The **Cosmopolitan** has certainly made a strikingly new departure, and is much more alive and up to date than in the later days of its former management.—Scribner's has one of Mrs. Wiggins' always delightful stories, and Mrs. Burnett concludes *The Dawn of Tomorrow*. Seton-Thompson writes on the Wapiti; there are more of George Bancroft's Letters, Hopkinson Smith's serial, and other very interesting matter.—The **Craftsman** has a very interesting article on the wonderful work of Dr. Barnardo, with graphic illustrations of some of his waifs at work; another on the beautifying of San Francisco, and an illustrated paper on Sculpture in Wood, which alone is worth getting the magazine for, to say nothing of a series of Impressionist Photographs which are far beyond the limitation of ordinary magazine pictures. H. H.

Two church women have subscribed a small sum of money to help buy the land for the proposed Clerical Cathedral Village at Washington. One writes: "If the land were secured I should want to erect a cottage to the memory of Bishop —, hero and saint, but the land must first be secured."

Two laymen have intimated their desire to contribute a unit (i. e. \$18,000 for cottage and endowment) when the land is purchased.

We'll show that God meant living human heads and hands to be blessings and not curses, tools and not burdens.—Kingsley.

It is not generally known that the standard from which the yard-measure is taken was the arm of an English sovereign, King Henry I, which was exactly three feet long.

*All Books Reviewed in this "The New Book Store" paper can be obtained at lowest Prices at . . . * 23 Grant Avenue **

LITERARY NOTES.

The island of St. Helena and its use as a place of detention and exile for notable state prisoners, will be exhaustively treated in a new book to be published by Thomas Whittaker, at an early date, entitled "St. Helena, the Historic Island," by E. L. Jackson. It will be profusely illustrated and suitable for the holiday trade.

Among the timely books issued by Thomas Whittaker for the holiday season there are "The Holy Christ Child," a devotional study of the incarnation of the Son of God, by Rev. Archibald Campbell Knowles, and "The Bible for the Sick," compiled by Rev. Henry King Hannah, intended as suitable selections of sacred Scripture for personal reading by the shut-ins.

Mr. Thomas Whittaker has just published a valuable contribution to the science of railroading entitled "The

Ways of Our Railways," by Charles H. Grinling. It goes into the subject extensively, yet in a popular and interesting form. Profusely illustrated.

NOTICE.

An old clergyman and his wife, having the use of a large house in the South, with spacious and sunny rooms, ample verandas extending all around the house, shade trees in abundance, yard filled with violets and roses, in a village abounding in the long-leaf health-giving pines, oaks, and other evergreens, with extensive drives in a verdant park-like country, house five minutes' walk from the Central of Georgia Railroad station, twenty-six miles from Savannah, on the lines to Atlanta, would like to enter into correspondence with two ladies or a man and wife.

Address Room 14, Church House, Philadelphia, Pa.

By declining to support a movement in opposition to Tammany the citizens of New York have abdicated their sovereignty. They have intrusted their freedom to travel in their own city and to light their own homes to the keeping of Tammany Hall. How Tammany will trade on that power to control transportation and light the citizens of New York ought by experience to know. If they vote Tammany into power again they will be doing what they laugh at the ignorant countryman for doing when he hands over his satchel of money to the bunko man. Let other cities take warning from the plight in which New York finds itself.—The Outlook.

The Rev. J. R. De Wolfe Cowie, who will be remembered as some time Rector of the Church of St. Matthew, San Mateo, Cal., has accepted the rectorship of the parish of Fredericton, New Brunswick.

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Mr. Thomas Whittaker will have ready for the new year, shortly, the Church Calendar, in scroll form, for vestry and study, the Girls' Friendly Kalendar, the Lectionary Calendar, and Whittaker's Churchman's Almanac for

1906, now in the fifty-second year of publication.

The office editor of the "Pacific Churchman" has for sale a few copies of "The Living Church Annual." Price 35 cents, or 40 cents by mail.

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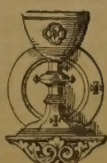
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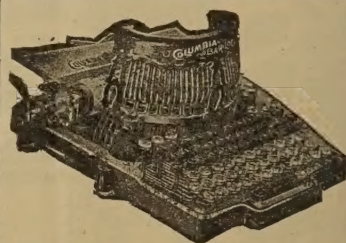
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